

Mans Chief Guide to

SALVATION:

Wherein is laid down many good Instructions
and Motives to stir up every poor soul, that he
may be able in these sinful days, to withstand

Satans assaults,

By *Tho. Robins* B. of D.



I Cor. 16. 13, 14. *Watch ye, stand fast in the
faith, quit your selves like men, and be strong.*

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Mans Chief Guide, TO SALVATION.

Matth. 11. 28, 19. Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.



My Beloved, here you may see the great love that our blessed Lord and Saviour Jesus Christ bears to poor sinners. First of calling us so lovingly, Come; and to us as I may say, Come unto me. Secondly, we may plainly see who it is that should come: all ye that be heavy laden. And thirdly, the chiefest reason of this, why he calls us; because he will give us rest: I but what rest? the everlasting rest for our souls.

Indeed my brethren I desire you all to take notice that our Saviour Jesus Christ hath a great love to us, in calling us so lovingly

ingly as he doth here in his place of Scripture, I, and in many more, but alas how many is there that regard it? no, no, we are the more ready for to turn the farthest from him, little knowing the danger that may follow: for sin is so pleasant unto us, that we never regard what any says to us, when we be a going to any sin. As for example, these three sins which I here shall name unto you; that is to say, pride, whoredome, and drunkenness, which are the three terrible crying sins of the Nation; yet let us but blythe our selves about one of these, though the Lord himself calls we will not hear.

In the first place, drunkenness is a most notorious sin, and a delightful sin: For when three or four, more or less, are got on the Ale-house bench, there to make merry, never thinking on the danger that may follow, but there they sit quaffing and making themselves merry, till they be so much inflamed with it, that they forget themselves and so become drunk. & then any sin is common with them: then y^e wicked sin of swearing must be maintained by swearing of one great oath or another, which is a most base and notorious sin: and I pray God that every one of us may have a care how we follow any such terrible sin: for certainly
the

the Lord is sorely offended at this Land
 and Nation for the maintaining this sin of
 drunkenness so much as we do: therefore in
 the name of God I desire every one of you
 to have a care of this terrible Sin of drun-
 kenness: for certainly that is a great cause
 to stay men from coming to our Saviour;
 although he calls us so loving as he doth in
 this Text, as to come unto me all ye that la-
 bour and are heavy laden, and I will give you
 rest. But certainly my brethren, the Lord
 will punish us for this Sin: for we may as-
 sure our selves that he doth take notice how
 we do lead our lives. I pray you look in
 Isaiah 28. 7. and there you may see that the
 Lord took notice of ^p drunkenness that was
 among the people: But they also have erred
 through wine and strong drink, and are out of
 the way: the Priest and the Prophet have erred
 through strong drink, they are swallowed up
 with wine, they are out of the way through
 strong drink, Isa. 28 7. By this my brethren,
 you may see that the Lord takes notice of
 this wicked sin of drunkenness, and pray
 God give every one of you grace to have a
 care that we fall not into this wicked Sin;
 for certainly it is one of the greatest sins of
 the Nation, which cries out for judgment
 against us.

2. I desire to exhort you to have a care of that most abominable Sin of Whoredom, for that is a sin that the Lord joyns to pride, as you may find in Isaiah 18. 1. for there he cries, Woe to the Crown of Pride, to the drunkenness of Ephraim, whose glorious beauty is a fading flower. But for all this, who is he that doth seek to flee from this Sin of Pride? no, no, it hath too much pleasure in the eye: nay, rather then we would step one foot back from it, we had rather set two forward to maintain it. But truly good people I must needs tell you, this is not the way to bring you into the way of salvation; no, it will build a strong wall of separation between the Lord and you; therefore in the name of God have a care of it; for certainly the Lord will have account given him at the latter day: then it is not your Silks and Satten, nor your fine apparel that can do you any good. So my brethren, then your gay attire will be odious in the sight of our Lord and Saviour Jesus Christ, and the rottenness of your hearts will stink in your own nostrils: therefore I desire you once more to have a care, and to strive by all possible means to refrain from all sin whatsoever, and strive to be ready to make answer to the Lord when he calls us to an account,

as

as he did the servants in the Gospel, which he had formerly given the talents to, to see what good use they had made of them: and some had put them to good use, and the Lord did commend them that had put them to good use: His Lord said unto him, well done thou good and faithful servant, thou hast been faithful over few things, I will make thee ruler over many things, enter thou into the joy of thy Lord, Mat. 25. 23. And thus you may see what a gallant thing it is for every christian to make good use of their time while they live here on earth, that they may be able to give a good account at the latter day, when they are called to the judgement-seat, as this faithful servant did: then may they come to receive the same reward, and so enter into the joy of the Lord: but have a care that you be not found like the wicked and slothful servant, for fear y^e Lord say the same words to you, as he did to him in the 28. ver. of this Chap. in these words, Take therefore the Talents from him, and give it unto him that hath ten talents: Indeed this was a great discouragement to that servant: but this did not serve his turn, now the worst came after: for it was not the loss of his substance which the Lord lent him, that could make recompence, as you may see in ver. 29. 30.

For unto every one that hath shall be given, and he shall have abundance; but for him that hath not shall be taken away, even that which he hath, and cast ye the unprofitable servant into utter darkness; there shall be weeping and gnashing of teeth, Mat. 25. 29, 30. **E**ven so will it be one day with us; for the Lord must and will have account given him: then happy is that poor soul that hath any spark of grace in him, to bring him into the way of repentance: for certainly if you will but labour while you live here on earth, for to serve the Lord with a true heart, then no doubt but the Lord will give you rest in that blessed Kingdom, and speak unto us with those comfortable words, as he spake to the people in Isa. 45. 9 10. Thou whom I have chosen from the ends of the earth, and called thee from the chief men of the throne, and said unto thee, thou art my servant, I have chosen thee, and not cast thee away; fear thou not, for I am with thee; be not dismayed for I am thy God, I will strengthen thee, I will help thee, yea, I will uphold thee with the right hand of my righteousness. **W**hat a comfortable speech was here to be spake to a sinner from so good and gracious a God? **W**hat man or woman that hath any fear of God before their eyes but they would strive to please so loving a God

God as we have, that is always careful over us, and caring of us, to put us in mind of him; nay good people this calling is not all, but he makes us many a great promise, and all is to win our love to him, as you may see in Isa. 51. 4. Harken to me my people, and give ear unto me, and I will make my judgments to rest for a light of the people. Break forth in joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem, Isa. 52. 9. I will declare thy righteousness and thy works: for they shall not profit thee when thou criest: Let thy companions deliver thee, but the wind shall carry them all away, vanity shall take them, but he that putteth his trust in me, shall possess the Land, & shall inherit my holy Mountain, Isa. 57. 12, 13. Here we may see what a love the Lord hath to us, if we would but love him: But alas, how should we love him which we did never see, & cannot love our poor Brethren which is daily with us? We have many days of fasting, many days of humiliation, which is very good; & but how do we fast: to breed dissention with our Neighbours, and for an outward shew, and inwardly inventing strife and debate, as the Prophet Isaiah sayes in Chap. 48. and about the 14. verse.

Behold

Behold, ye fast for strife and debate, and to fight with the fist of wickedness. And I pray God that there be not a great many of us that do use to fast after this manner: for I am afraid there are too many now adays that make a great shew of going to Church to fast and pray, and yet bring but an evil heart back again; for either they have some grudge to some neighbour, or one evil thought or other; for if nothing else canker their hearts, they will have a grudge towards the poor, and the poor should be the chief of their fast, as you may find in Isaiah 56.7 for the prophet challengeth the people about their fast, because he saw it was wicked, for says he, It is such a fast which I have chosen, a bowing down his head like a bulrush, and to spread sackcloth and ashes under him; wilt thou call this a fast, and an acceptable day unto the Lord? is not this the fast that I have chosen to loose the hands of wickedness, to undoe the heavy burdens, and to let the oppressed go free and that you break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thine house? when thou seest the naked, that thou cover them; and that thou hidest not thy self from thine own self: And good people you may see here this is the feast we should make,

make if we should fast to please God, then we must feed the hungry, cloath the naked, and seek to comfort the afflicted: but indeed I am afraid that here is but a few here that can say with a safe conscience, that they do make such a fast as this: But indeed my brethren all that I can say unto it, is this, I pray God give every one of us grace to fear him, and to love the poor and needy, and seek to relieve them, as the Lord hath enabled us: for as Solomon saith, Prov. 14. 20, 21. The poor is hated even of his own neighbour, but the rich hath many friends: He that despiseth his neighbour sinneth, but he that hath mercy on the poor happy is he: And happy is he that can keep these Commandments; for he that will strive to keep these commandments, the Lord will keep him, for just as we keep Gods Commandments, so will the Lord keep us: therefore as Moses said to the people, Deut. 11. 26, 27, 28. so say I unto you that be here present, Behold I have set before you this day a blessing and a curse: a blessing if you obey the Commandment of the Lord your God which I command you this day. Here you may see the danger that belongs to us if we keep not his Commandments, I and the blessing that belongs to all such as doth keep them: And I pray God give us all grace to choose the good
and

and forsake the evil. These commandments the Lord give every true Christian grace to keep them, and seek to refrain those wicked sins which I here have named, concerning Drunkenness and Pride.

And thirdly, I desire you to have a care of that wicked sin of Pride: for certainly it is a sin that the Lord is sorely displeased at, as you may peruse by that place of Scripture, in Isaiah 28. 1. in these words, Woe to the Crown of Pride. Nay, there is many more places in Scripture that gives us warning enough of these sins: and as the Apostle Paul said to the Philippians, so I say to you, Finally Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things, Phil. 4. 8. That you might walk worthy of the Lord unto all well-pleasing, being fruitful unto every good work, increasing in the knowledge of God, strengthened with all might, according to his glorious power unto all patience and long-suffering with joyfulness, Colos. 1. 10, 11. Set your affections on things above, and not upon the things of the earth; for ye are dead, and your life is hid with Christ, Colos. 3. 2, 3.

Beloved, here you may see the perfect way to find Christ: for if you would go to him, you must set your affections on things above, and not on things below: for things on y^e earth are but dead, and of no value: no, no, it is the things above that we must set our affections on: if we mean to have Life Eternal, it is Christ our Lord and Saviour that sits upon the Throne that we must set our affections on if ever we mean to have peace with him in glory: then as Paul said to the Colossians, Put on therefore as the elect of God holy, and beloved, bowels of mercy kindness, humbleness of mind meekness, long-suffering, forbearing one another, and forgiving one another if any man hath a quarrel against any, even as Christ forgave you, so also do ye and above all things put on charity, which is the bond of perfectness, Colos. 3. 12 13, 14. and as the Apostle says here, we ought to forbear one another: and if any man wrong us, as Christ forgave sinners, so we ought to forgive one another. But alas my Brethren, it is not so with us now adays: now if any wrong one another, there is no forgiveness with a great many, but straight to Law, or else seek to do 3 ill turns for one, by one means or other: for if a poor man do any wrong to a rich man, then straight he goes to Law: and

and if a rich man do any wrong to a poore man, then he will strive to do him one ill turn or other ; I but this is against Gods commandment, as you may see by this place of Scripture; for God commands us to love one another, and forgive one another, and so we must do, if we look that Christ should forgive us, as you may find, vers. 14. Above all things we should put on charity : and that is a work which is but a little used now a-days, and alas that is for want of love; for if we did love one another, then charity would be used a great deal more then it is, & certainly we must strive to put on both these garments, if we do desire to be one of Gods perfect servants. For charity is the bond of perfection, Col. 3. 14. For it is sanctified by the word of God and prayer: if thou put thy brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ nourished up in the works of good Doctrine, whereunto thou hast attained, 1 Tim. 4. 5, 6. If any man teach other ways, and consent not to the wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness, he is proud and knowing nothing, doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of

cor-

corrupt minds, and destitute of the truth, sup-
 posing that gain is goodness, from such with-
 draw thy self, 1 Tim. 5. 3, 4, 5. ¶ that every one
 of us would but strive to withdraw from
 such people, and strive to set our hearts and
 minds upon the true knowledge of God :
 meditate upon these things, give thy self
 wholly to them, that the profit may appear
 to all, 1 Tim. 4. 15. O that every one of you
 would but have a strong confidence in the
 Lord, & carry a patient mind, so may we come
 to receive our reward. Heb. 10. 35, 36. Cast not
 away therefore your confidence, which hath
 great recompence of reward; for ye have need
 of patience, that after ye have done the Will of
 God, ye may receive the promise. Let your
 conversation be without covetousness, and be
 content with such things as you have; for he
 hath said, I will never leave thee nor forsake
 thee: so that we may boldly say, The Lord is
 my helper, I will not fear what man can do
 unto me, Heb. 13. 5, 6. ¶ that every poor soul
 had but so much confidence in the Lord, as
 to say that he is contented without cove-
 tousness, and that he is well content with
 such as the Lord hath sent him: then I say,
 happy is he, for the Lord hath promised he
 will never forsake them, nor leave them.
 If it be so, that the Lord hath promised that
 he

he will never forsake us, & let us strive to
 do our best endeavours never to forsake
 him: for he is a gracious God and a merci-
 ful Saviour to all such as love him, and
 keep his Commandments: for look into the
 first of James at the last verse, and there you
 shall find the pure Religion before the Lord
 is loving the widows and the fatherless, but
 truly I cannot see but they are the least
 looked after now adays, & then how can we
 say that our Religion is pure? Pure Religion
 and not defiled before God, is this, to visit the
 widows and fatherless in their affliction: I pray
 you consider this, if there be no pure Reli-
 gion in us, but what doth visit the fatherless
 and the widows in their affliction: truly it is
 to be feared we have but little pure Religi-
 on in the Land: for let them be what they
 will, if they be poor there is little looking on
 them, but if they be rich they shall be feast-
 ed, & the poor must stand back: I but you may
 see your selves that the Lord is not pleased
 at such doings, for look into S. James the 2.
 and there he tells us that it is not a Christi-
 ans profession to regard the rich, and despise
 the poor. But if there come into your Assembly
 a man with a gold Ring in good Garment, and
 there come in also a poor man in vile raiment,
 and you have respect to him that hath the gay
 cloath-

cloathing, and say unto him sit thou here in a good place, & say to the poor, stand thou here, or sit under my footstool, are you not then partial in your selves, and becomes Judges of evil thoughts? Hearken my brethren, Hath not God chosen the poor of this world rich in faith, & heirs of the Kingdom, which he hath promised to give them that love him, but ye have despised the poor, James 2. 2, 3, 4, 5, 6. And as Paul said to Timothy, in 2 Tim. 17. 18. so I say to you all, charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works: why Lord give us all Grace so to do.

And now I desire to give you a word of Exhortation, concerning these perillous times we live in; our Saviour hath given us fair warning in many places of Scripture concerning this, as in Mark 13. from 1, to 5. Jesus answering them began to say, Take heed lest any man deceive you; for many shall come in my name and deceive you. Say, he had told his Disciples, he told them when the people should come, as in vers. 4. of this Chap. And when you hear of wars, & rumours of wars, be not troubled; for such things must needs be, but the end shall not be yet, Mark 13. 5, 6. Say, if you but please to read y^e whole

Chap. you shall find it altogether to þ pur-
 pose ; Therefore in the name of God I de-
 sire you to have a care of those people ; for
 you may see here that the Lord gives us fair
 warning, as in vers. 21. For says he, If any
 man shall say unto you, lo, here is Christ, or, lo,
 there is Christ, believe him not : and in verse
 22. you may more plainly understand the
 reason why he gives us so much warning
 of them ; for false Christs, and false Prophets
 shall arise, and shall shew signs and wonders to
 seduce, if it were possible, even the very elect.
 And indeed good people you may assure yo-
 selves that there are such people abroad ;
 now therefore have a care of them : truly I
 do not say this or that is he , for you may
 know them by their works. And as James
 saith, in James 2. 14. What doth it profit, my
 brethren, though a man say he hath faith, and
 have not works ; can Faith save him ? Now in
 the following verses you may understand
 the difference between him that hath Faith
 and no works. For if a brother and sister be
 naked and destitute of daily food, and one of
 you say to them, depart in peace, be you cloathed
 and filled ; notwithstanding ye give them
 not these things that are needful : So is
 Faith, if it have not works, it is dead being a-
 lone : yea, a man may say he hath faith, and I
 have works , shew me thy faith without thy
 work

works, and I will shew thee my faith by my works. Thou believest there is one God, thou dost well: the Devils believe and tremble; but wilt thou know vain man, that faith without works is dead, James 2. 14, to 20. so may we say unto such people as do call themselves Christ, and a man cannot perceive any such works in them; for if a man knows himself to have so much worth in him as to call himself Christ, I say I would gladly see them do such miraculous deeds as he did, that is, to cure the lame, the blind, and the sick, and to raise the dead as he did: say, his Apostles, which call him Lord and Master, yet they had the same power in themselves, to do such things, as in Act. 28. 8. There you may see that Paul had power, by the healing of a Publican which lay sick of a fever and a bloody flux, and he but touched him after he had prayed: And it came to pass that the Father of the Publican lay sick of a Fever and a Bloody flux, to whom Paul entered in and prayed, and laid his hands on him and healed him: so when this was done, others also which had diseases in the Island came and were healed; so you may see by this, that the Apostle had some more power then ordinary men, yet durst not call themselves Christ: nay, I desire you to look into Act. 3. from the 1, to 13. I pray you take notice, for

it is troth your obseruation. Now Peter and John went up together into the Temple at the hour of prayer, being the ninth hour, and a certain man lame from his Mothers womb, was carried, whom they laid daily at the Temple which is called beautiful, to ask alms of them which entred into the Temple: he seeing Peter and John about to go into the Temple, asking alms of them, Peter fastned his eyes upon him with John, said, Look on us, and he gave heed unto them, expecting to have received something of them. Then Peter said. silver nor gold have I none, but such as I have I give to thee: in the Name of Jesus of Nazareth rise up and walk; and he took him by the right hand and lift him up, and immediately his feet and his ancle bones received strength, and he leaped up, stood, and walked with them in the Temple, reaping and praising God: And they knew it was he which sat for alms at the gate of the Temple, and they were filled with wonder and amazement at that which had happened unto him: And as the lame man which was healed beheld Peter and John, and all the people ran together unto them in the Porch, which was called Solomons: and when Peter saw it, he said unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as if by our own power and godliness we had made this man to walk?

walk ? Acts 3. from 1, to 12. So here you may see that the Apostles had great power from God, yet they did not call themselves Christ, as some will do : now for all that you may see here they but took hold of the mans hand and bid him arise, and he arose up from the ground and was healed ; yet I say, for all this, they deny the power of themselves, as you may see in this last vers. Then say I, how dare any of us say they be Christ, when they are not able to do as his Apostles did ? for certainly if our faith be weak, and our works so small that we fall short of his Apostles, then certainly we are not fit to equal our selves so much with the Lord our God, as to call us Christ. Indeed I would desire at the hands of Almighty God to guide all such into the way of righteousness, and to pardon and forgive both them and us for all our sins & wickedness ; and as for all those that doth hear any that calls himself Christ, despise him not as an enemy, but rather exhort him as a brother : y^t this I say unto you, as you may find it written in Mark 13. 23. But take ye heed: behold, I have foretold you all these things: This is a fair warning for us to have a care of such people, and not to be one of them : for if I could hear or see this man do such acts as our Saviour Jesus Christ did, or as his Apostles

Apostles did, then there would be some
 ground for their professing themselves
 Christ: but truly it is to be feared that they
 be as great sinners as ever, if not greater,
 therefore ought more to be pitied. I exhort
 you therefore in the name of God to pray
 for them. For as James saith, James 5. from
 13, to the end: and so I say to you all, Is any
 man among you afflicted, let him pray; is any
 man merry let him sing Psalms: is any man sick
 among you, let him call for the Elders of the
 Church, and let them pray over him, anointing
 him with the Oyl of the Lord, and the prayer
 of the faithful shall save the sick, and the Lord
 will raise him up, and if he have committed
 sins they shall be forgiven him: but also in the
 last verse, Let him know that he that conver-
 teth a sinner from the error of his way, shall
 save a soul from death, and hides a multitude
 of sins, and the Lord give us every one grace
 to pray for one another, and strive to forsake
 our wicked sins, and flee to the Lord our
 God, and forsake all other gods. And I be-
 seech you brethren suffer this word of Ex-
 hortation to take impression in your hearts.
 Let brotherly love continue among you, let
 your conversation be without covetousness,
 that we may all boldly say, the Lord is my
 help, I will not fear what man can do unto
 me: If any of us lack wisdom, let us ask

it of the Lord: but let us have a care that
we ask it with a true and faithful heart,
looking after Jesus Christ the Author and
Finisher of our faith: Love thy neighbour
as thy self, and do to all men as you would
they should do unto you: and in so doing,
thou mayst come to be one of that blessed
company which our Lord and Saviour
Jesus Christ doth call so lovingly, As come
unto me all ye that are weary and heavy laden
and I will give you rest. And the Lord of his
mercy send every poor soul to that blessed
rest which never will have end: and that for
thy dear Son our onely Lord and Saviours
sake, to whom be given all honour, praise,
power, and dominion, now and evermore.
Amen.

I am yours in Christ Jesus,
THOMAS ROBINS.

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